

A
COVNTERBANE

against
EARTHLY CAREFULNES. *5. serm. in
this booke*

In a Sermon preached at Crane-
brooke in Kent. 1617.

By Mr. Paul Baine somtimes Preacher of Gods
Word at Saint Andrewes in
Cambridge.

1. Pet. 5. 7.

Cast all your care on him for hee careth for you.



LONDON

Printed by H. L. for Nathanaell Newbery, and are to
be solde at his Shop vnder St. Peters church in
Cornehill and in Popes head Alley.

1618.

GOVERNMENT

HARTLEY CARRIAGES

In a 2nd Floor at Court

Brooklyn, N.Y. 11217

By the Court in the Matter of the

Ex parte of the

Bankruptcy

1925

Chapter 11, Section 1101

Chapter 11, Section 1102

Chapter 11, Section 1103

Chapter 11, Section 1104

Chapter 11, Section 1105

Chapter 11, Section 1106

Chapter 11, Section 1107

Chapter 11, Section 1108

Chapter 11, Section 1109

Chapter 11, Section 1110

Chapter 11, Section 1111

Chapter 11, Section 1112

Chapter 11, Section 1113

Chapter 11, Section 1114



To the Right worshipfull S^r *Willi-*
am Crauon, Knight, and one of the Alder-
men of the Honourable City of London,
Eternall Happinesse.



Ight worshipfull and worthy
Sir, hauing receiued an assu-
red testimony of your fauour
and loue, and not beeing able
to render, nor your Worth. ad-
-mitting the most vsual gratifications; I am in-
forced, because I would auoid Ingratitude (a
vice most odious vnto God and man) to ma-
nifest vnto you my thankfull mind in this ma-
ner, altogether out of my element; but that it
hath pleased God to dispose of it so fitly, that
in the very *Interim* of your fauor this Sermon
was broght vnto my hands, without a Patron,
to bee published in the world. And seeing I

The Epistle Dedicatorie.

conceiued it not conuenient so to send it forth incident to so much enmity in regard of its opposition to the worlds afflictions, I presumed to make bold with your worship, who had bin my patron to entreat your fauor also towards this orphane, that vnder your protection it may passe more safely & freely into the hands and hearts of worldly men. And indeed it will be very necessary for them to carry this Antidote alwaies about them neare their harts: for so shall they escape that death which by earthly carefules is ready to seize vpon them. For the more the world is drowned in worldly lusts and cares, (as hardly was it euer so deeply as now) the more requisite is it that there should be all meanes vsed to pull men vp out of this whirle-pit wherein they are diuing vnto their euerlasting perdition: now what means can be more effectuell heereunto, than the explication and fit application of that which our blessed Sauicour himselfe hath prescribed to this purpose? euen to turne our mindes from seeking carthly things which perish with the vsing (& for the getting and vsing whereof God will require a strait account at our hands) vnto those things which are spiritual and will endure with

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with vs to our comfort for euer. And heerein did the reuerend and learned authour of this Sermon expresse himselfe to be a wise steward, viz. by giuing a fit portion to worldly men in fit season. For if it could once be fixed in mens mindes to loue Gods kingdome and his righteousness, so as to seeke it first of all, and to beleue that all necessary earthly things should be added vnto them; then the deadly cares of the world would vanish away & trouble them no more, at least nothing so dangerously. But this is rather to bee-wisht than hop't for, in regard the world hath so deceiu'd men, that now nothing on earth is esteemed good but that which is gaineful: nay goodnesse it selfe findes little regard but for the gaining of earthly commodity; so that most men set themselues to catch at the shadow of good, in the meane time losing the substance of it. Yet this essaye to recover men into their right mindes againe, and to reduce them into the true way of happiness as it was most commendable in the holy preacher hereof: So I hope the publishing of it shall not bee vnacceptable vnto any. Howsoeuer, I humbly desire your worships fauourable aspect vnto it: & if it shall please you (when you
are

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are free from greater affairs) to cast an eie vpon it, I doubt not but you shall find something worthy your view and consideration. But my slender commendations will but dim the splendour of this burning light: and therefore firmly hoping and humbly desiring your worships pardon for my ouermuch presumption, I commend you to the almighty protection of God the wise gouernor of euey thing in heauen & earth; who makes all things worke-together for the best vnto those that loue him.

*Your Worships most humbly
at command,*

N.N.



A
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 against
EARTHLY CAREFULNES.

Mat. 6. 33. *But seeke yee first the kingdome of God, and his righteousness; and all these things shall be added vnto you.*



WE will premise a few things concerning the scope, coherence, parts and explication of this text, that we may come to the instructions which offer themselves to be deduced from it. Our Sauours scope is, by a *re-
vulsion* to heale an inordinatenesse which was in his disciples, in caring and seeking after the things of the world. Now this he doth by prescribing a contrary practice, and making them a promise vpon the vse of it: and therefore, wheras they were set vpon earthly things, he commendeth to them the care

The scope
of this scrip-
ture.

*Contraria
contrarijs op-
time curan-
tur.*

The care of
heauenly
things a re-
medy a-
gainst earth-
ly carefulnes

B

of

of heauenly; whereas their hearts were full of distrust, earthly-mindednes, & vnweanednesse from the things of this life, he wishes them to endeaour after true righteousness, which entring would free them more & more from these defects.

The coherence.

It is a new reason.

Or rather a new precept.

The parts.

The explication.
What seeking is.

Touching the dependance of this vsē on the former, it may bee conceiued as a further reason, and so a new stroake driuing the same naile, disswading their preposterous seeking earthly things, which was the point the former reasons did enforce: And then the argument concludeth thus: These things, w^{ch} while you bend your selues after heauenly maters, will flowe in vpon you of their owne accord, those you need not seeke so eagerly; but if you seek Gods kingdom, these things shall be cast you in ouer & aboue. *Ergo &c.* Neuerthelesse, because of this particle (but) which maketh opposition, I doe not take it to be a farther reason, but a new precept prescribing a contrary exercise, by which the disease now sufficiently discovered might be healed in them.

The parts are two: 1. The duty required; 2. the reason. In the duty there are three things. First, The acte to bee donne, *Seeke*: 2. The manner, *Seeke first*. 3. the matter or object, *Seeke first Gods kingdome and his righteousness*. In the reason which is *ab utili*, 3 things likewise are obserueable: 1. the things should be giuen them, *and these things*, viz. aboue-named, 2. the quantity of them, *and all these things*, 3. the manner of bestowing them, in that last word, *shall be added vnto you*. Now for the more full explication of this Scripture, wee must knowe, that seeking is an action of diligence and care, endeaouring to finde some good, which, after possession

against earthly Carefulness. 3

first once had, is lost of vs, or to obtaine som good thing
w^{ch} we yet neuer enioyed. See how Mary and Ioseph
sought Iesus when they missed him in their returne from
Ierusalem, *Beholde*, (saith his mother to him) *thy father*
and I have sought thee with heavy harts, Luke 2. 48. Seeke
first, that is, in time, before other things, and with your
principall strength & care. Gods kingdome is put so-
time for that state of grace through w^{ch} God ruleth in Gods king-
dome is of
grace,
the harts of his people, as, *Rom. 14. 17. The kingdome of*
God is in righteousness, and peace, and ioie in the holy Ghost.
But from this standing in righteousness, peace, &c. it is
heere distinguished, and seemeth therefore to be taken
for that heavenly kingdome of glory; in which wee of glory.
must consider first, the place and glorious mansions, in
which as everlasting tabernacles we look to dwell here-
after. For heaven is a place, yea, a bodily place, which whose place
is bodily.
shal properly receiue and measure our bodies glorified.
If it be called a spirituall place, it is to be vnderstood re-
spectiuely, as the body is cald spiritual, so far forth as spi-
rituall is opposed to natural, not to corporal & substan-
tiall. This heaven is not like these naturall and aspec-
table heauens, which we now see, yet is a space propor-
tioned to such bodies as are to be receiued and contei-
ned in it. Secondly, wee are to consider the glorious e-
state which shal there be reuealed, which standeth 1. in Glory is 1.
in the en-
dowment of
soule and
body.
the glorious endowments of soule and body. For the
glorious light of the soule shal make the body light som
and glorious, as the candle doth the lanthorne in which
it is carried. 2. In our communion which we shall haue 2. in our
communion
with God.
with our God himself, whom we shall see as he is, thogh
we cannot throughly comprehend the infinitenesse of
him.

which is the
chiefe.

him. And this is the height of our happinesse. For looke as a bride is nothing so happy in her bridall apparell and ornaments, as in her husband to whom shee is hand-fast: so shall it bee with vs, our glory shall bee nothing to vs in comparifon of our God.

Gods right-
teousnesse is
that in
Christ by
faith appre-
hended.

Or that
wrought in
vs by the
spirit.

Earthly co-
forts promi-
sed.

as a vantage.

Seek his righteousness: Gods righteousness is sometime put for that righteousness that is in Christ our great God and Sauour, and is by faith laid holde of by vs. Thus it is vsually taken, *Rom. 1. 17. For therein is the righteousness of God reuealed from faith to faith. And Rom. 10. 3. For they being ignorant of Gods righteousness, and going about to establish their owne righteousness, haue not submitted themselves to the righteousness of God:* Sometime for that righteousness which God commandeth in his law being spirituall, and which God workes in vs by his spirit, when now through faith wee haue vnion and communion with Christ. Now the lawe of opposition doth lead vs to vnderstand the righteousness which is wrought in vs. For as those heauenly things next before vnfolded are most directly opposed to earthly: so to their distrust in Gods promises, vnweanednes, earthly mindednes, the contrary graces inhering in vs stand in most direct opposition against them. Now the things which here are vniuersally promised, are those things which naturally seeke, or all those things which God knowes we need, whether absolutely, or in respect of decency and conueniency, all things needful to our being or well-being. *Shall be added vnto you:* that is, shall bee giuen you as a vantage, ouer and aboue those heauenly things after which you endeaoured. For the word is taken frō those additaments w^{ch} by surpluse are cast in to some

full

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full number. The summe is, as if he had said, I have dissuaded you from inordinate pursuing these outward things; now I prescribe you a contrary practice: Seek before all things, & with your principall strength, those things above kept in the heavens for you; endeavour your selves to get your hearts stablished with true righteousness, such as God commandeth in his spirituall law, and worketh by his spirit: do thus and you shall bee no loosers; For all things which are needfull for your being & wel being shal as a vantage be cast on you through the faithfulness of your heavenly father who careth for you.

The summe

Now wee come to the instructions. First, wee will consider of the duty required, *Seek Gods kingdom, seek his righteousness*: Secondly, the manner of performing, *Seeke first*: From the first obserue here, that true Christians must here on earth set themselves to seek heaven and heavenly glory: *Seeke Gods kingdom*. So Col. 3. 1. *If ye be risen with Christ, seek the things that are above; and againe, Philip. 3. 20. Our conuersation is in heaven, from whence we looke also for the Saviour, the Lord Iesus, who shall change our vile body, &c. Abraham, Heb. 11. 9. 10* is set before vs as an example of this thing, *who did count euen the land of promise a strange country, looking for & seeking after a city which hath a foundation, whose builder and maker is God. For that kingdom above is their proper place and native country, 2. Cor. 5. 2. and they are but strangers on earth, Psal. 119. 19. An inclination & affection therefore toward heaven is giuen to euery Christian, when now he is once begotten and borne anew to God: Like as when any heavenly body is engendred heere belowe*

Instructions

1. doctrine.
Christians
ought to
seeke heauen.

It is their
place and
country.

They haue
an inclination
on toward it
if born anew

As fire to it's
sphere.

Or an exile
to his coun-
try.

Gods king-
dome is
sought.

1. by seeking
diuine
knowledge
of it.
chiefly from
the ministe-
ry of the
word.

pracones.

out of the proper place of it it hath begottē wth it an in-
clination to rise vp to that place to which it belongeth:
as the fire, which here we kindle, and is engendred be-
lowe here on earth, it being no earthly but a heauenly
body, hath from the first being an aptnes and inclinati-
on carrying it toward the sphere of fire w^{ch} is the pro-
per place of it: so from what time we by Gods calling
are begotten heauenly creatures here on earth, we haue
produced in vs an inclinatioⁿ which doth make vs moue
toward heauen and heauenly glory, the proper place &
condition w^{ch} belongeth to vs. Would not an English
man, (by any case exil'd) much long to smell the smoke
of his natiue couⁿtry? Thus, if we be heauenly creatures,
we cannot but in desire aspire thither while we are here
on earth as exiles and pilgrimes from our heauenly fa-
ther.

But before we come to the vse of this poynt, we will
more at large branch forth this ducty of seeking Gods
kingdome, by poynting forth the meanes and respects
in regard whereof wee may performe this ducty of see-
king, here enioyned.

The first respect is, when wee seeke to get our selues
informed in those things which it becommeth vs to
know and to doe about this kingdome. Now wee doe
this, when we come forth to be instructed by the word
of God which is the word of the kingdome. Looke as
a man seeketh earthly things, when he goes out to the
Crier to learne of them: and, look as clients seeke their
earthly inheritances, when they go forth to aduise wth
their learned counsell; thus, when we go with diligence
to the ministers, who are κηρύσσοντες or κήρυκες, Ro. 10. 14

that

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that is, *Criers by office, who proclaime the bringing to light of this kingdome by Christ: and when wee waite at the posts of Wisdome her gate, Pro 8. 33. like as clients doe, attending on Gods ministers, who are to know the lawes of this kingdome, that men may seeke them from their lips.*

2. We may seek this inheritance of Gods kingdome in getting something which we may shew for our right and title to it: Now, this we do by exercising our faith in some promises, by which God doth freely passe it vnto vs: as *Feare not little flock it is your fathers will to giue you a kingdome, Luke 12. 32. If we be sonnes wee are also heires; euen heires of God, & ioynt-heires with Christ, Rom. 8. 17. God gaue his son, that whosoever beleueth in him, should haue everlasting life; Iohn 3. 16. We are begotten by the resurrection of Iesus Christ vnto a lively hope, euen vnto an inheritance immortall, vndefiled, and which fades not away, reserued in the heauens for vs, which are kept by the power of God through faith vnto saluation that is ready to be reuealed in the last time, 1. Peter 1, 3, 4, 5.* Thus men seeke their earthly matters whilst they gette good copies for that they holde. Now, the promises of GOD laid holde on are the onely deed and instrument which can be shewed for title vnto eternall life.

2. By getting euidence to shew for it, which are the promises thereof beleued on

3. We may seeke this kingdome in regard of getting our selues possessed of it: which wee do by this meanes, while we labour by a sanctified course to drawe nearer it and enter it heere on earth. Men will not onely gette right vnto the things they seeke, but they will endeavour to be possessed, to dig their turse in that land they purchase. The more the Israelites did subdue the Canaanites,

3. By entering possession of it in a sanctified life.

Sanctificati-
on is an en-
trance into
glory.

anites, the more they were possessed of Canaan. Thus the more we overcome our sinnes, growe in graces, the more we growe seized of our heavenly Canaan. *Ioyne* (saith Peter 2. ep. 1. cap. 5. 6. 7.) *vertue with your faith, and with vertue knowledge, & with knowledge temperance, and with temperance patience, and with patience godlinesse, and with godlinesse brotherly kindnesse, and with brotherly kindnesse loue*: For as it after followeth, *ver. 10. 11. If these things be among you, ye shall neuer fall; For by these meanes an entring shall be ministred vnto you abundantly into the euerlasting kingdome of our Lord and Sauour Iesus Christ*. The further that one did goe vp into the porch of the temple, the nearer he did come vnto the holy of holies; the further one goeth vp in the suburbs of a city, the neerer hee approcheth the citie it selfe: Thus it is here in the visible church, our state in sanctificatiō hath it selfe to glory in the same proportion that our beeing in a porch, or body of a church, to our beeing in the quire; or our beeing in the suburbs to our entring the city it selfe.

4. By procu-
ring it assu-
red to vs.

From the
promise of
Gods pro-
tection.

4. We may seeke it in regard of getting our title and possession made sure to our consciences. Thus we seek earthly inheritances, not only to be seized of them, but by strengthening our selues in them. Hence it is, that we will sue out fines and writs, which may in a manner after a certaine time put an end to all claimes w^{ch} may bee made by any, some few persons on iust ground excepted. So we must giue all diligence to get these things ascertained vnto vs; which wee doe chiefly, while wee faithfully lay hold on Gods promises, w^{ch} promise our protection: as, that hee is our God, who will keepe vs from

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from euey euil work to his heavenly kingdome; while wee get the Spirit to witnesse to our spirits this gift of perseuerance which is bestowed on vs; while we learne to dye by faith; Christ, as the authour & finisher of our faith, and raiser of vs vp at the last day : and the Father, who is stronger than all, keeping vs in his hand euen by his almighty power, as in a strong tower vnto saluation. Wee can neuer be sure enough of earthly things; we desire to see the bird in the cage, and haue all things so settled as there may be no question. How much rather should we not content our selues with vncertaine hopes of our heavenly inheritance, but trauaile to haue it settled on vs and thoroughly assured to our soules.

Finally, wee seeke the kingdome of God in all these respects ioyntly by making petition to him. Euen as subiects by making requests get many things frō their Soueraignes: so do we, who haue no way of getting any good thing, but by flying vnto his grace in Christ. Thus Christ taught vs to seeke. *Lord let thy kingdome come. Mat. 6. 10.* Thus, *The Spirit helps the faithfull with sighes and groanes that cannot be uttered. Rom. 8. 26.*

The vse of this is to rebuke most Christians, who indeed liue as Heathens. For, what doe they seek after, but such things as Turkes and Pagans seeke after? *Many say, Who will shew vs any good? Psal. 4. 6. Many there are, saith Paul, Phil. 3. 18. 19. of whom I haue told you often, and now tell you weeping, who do minde earthly things: but the matter of Gods kingdō lies by as a refuse thing quite forgotten. It is the wise merchant only, who seeketh precious pearles, Mat. 13. 45.* Worldly men wanting that wisdome from above are no more affected toward

2. Tim. 4. 18
The witness
of the spirit

Faith in
Christ pre-
serving and
raising vs, &c
God keep-
ing vs by
his power.

5. By prayer
for all helps
vnto it.

Vse. The re-
prooffe of
the worldly
minded who
dote on
earth.

Neglect
Gods king-
dome.
For want of
true wisdom

this heauenly inheritance, than those who are born destitute of ciuill wisdom are toward earthly. These we see, not hauing ciuil vnderstanding wherby to discern the worth of their hopes, they neuer set their mindes vpon the faire possessions they might haue, but vanish away in trifles correspondent to their weakenes: so do al natural men, who vnderstand not the things of God; they are carelesse of this kingdome of God, and glorious inheritance, being wholly taken vp with a commō wealth fitting their kinde, the halfe-penny transitory things of this present life. And as the poore Israelites were scattered ouer al the land of Egypt to gather stubble and picke strawes, *Exod. 5. 12.* so doe these range all the country, and are disperfed all abroad to picke & gather vp worldly things no more in comparifon than stubble and strawes. Wherefore let vs not bee in the number of these fooles, worse than any who are vsually begged; let vs set our harts on this heauenly inheritance; let vs seeke to be informed about these things; let vs get sure conueiances; let vs by the conquest of all spiritual enemies enter this heauenly Canaan; let vs labour to get our consciences ascertained, that we shal be kept safe in this grace in which wee stand in the hope of glory. If wee haue right vnto and hope of earthly matters, we will not faile to seeke after them; yea, (though we be poore, and they that detaine them mighty,) wee will sue *in forma pauperis*, but wee will recouer them; nay, if we haue lost but trifles, if any silly beast be straied from vs, we will aske and enquire after them: And is ther any thing more worth thy care & pains in looking after, thā gods kingdom & thy eternal saluatiō? can

We are to
seeke our
heauenly inheritance.
By all good
courses.

Yea, for we
will be more
earnest for
earthly
things than
it.

a man bee perswaded that he hath great & goodly possessions befallen him though in remote parts, but his mind wil run much on the matter? his desire will be to heare and speake of it, to make a iourney to see it: Can wee then bee truely perswaded, that an heavenly kingdome is giuen vs, but our thoughts will be vpon it? & we shall desire in Gods good time to see it. *Where your treasure is, there will your heart bee also, Mat. 6. 21.* Women haue in their wombes not onely liuing births, but sometime also dead: now the former cannot liue alwaies pent in the womb, but it wil strue for greater freedom; whereas the other haue no motion in them to come forth: thus it is with the church. She doth beare in her womb and trauaile of som liuing some dead births: the liuing, they will in their time strue to come forth, crying: *Oh, vvhoe shall deliuer mee from this body of sinne? Rom. 7. 24.* And, *I desire to be dissolued, and to be vwith Christ, Phil 1. 23.* whereas dead Christians they could be content to liue here alwaies, and sing their *Requiem* heere on earth: if they may still sit in the warme sunne, and haue wherewithall, they can easily forbear all further happinesse.

Shew our vnbelicfe concerning it.

And manifest our selues to be dead Christians.

Now, the second matter we are to seek after, is Gods righteousness: *Seeke his righteousness.* Where obserue, That all true Christians, yea, all who truely seeke the kingdome of GOD in the world to come, must seeke sound righteousness in this present world. These two God hath ioyned, and they may not bee seuered. For sound righteousness is though not the cause of reigning, yet the way to the kingdome. Neither can any bee said truly to seek that he may come hither or thither, when

2. Doctrine. Gods kingdome cannot be sought without Gods righteousness.

It is the way to the kingdome.

they doe not set a foote in the way which leadeth to the place they would come to. *He that hath this hope, saith S. Iohn 1. Ioh. 3. 3. in him, purgeth himselfe even as God is pure.* And so holy Dauid, *Psa. 17. 15. As for mee I will beheld thy face in righteousness.* Hee knew no other way to come to the view of Gods blessed face, but by righteousness.

Now, fully to open this, two things are to be considered: 1. what this righteousness is, or what it standeth in: 2. the quality of it. This righteousness is simply inherent righteousness, and standeth partly in putting off the corruption of nature; partly in getting the grace of Gods Spirit strengthened and increased; and last of all in the integrity & perfection of spirituall actions. These three duties are required of the godly: 1. The first we are exhorted vnto, *2. Cor. 7. 1. Having therefore such promises, beloved, let vs cleanse our selues from all filthinesse of the flesh and spirit, growing up vnto holinesse in the feare of God.* For like as light cannot enter further than darkenesse is chased, nor health returne in further degree than sicknesse is remooued; so wee cannot for measure further growe in grace, than we finde corruption decreasing in vs. And here we must labour chiefly against that sinne that dwelleth in vs, as the roote and fountaine of all sinnes, to which by custome, complexion, company, age or any other way we feeble our selues most enclined.

It standeth
1. in putting

1. In putting
off all sin.

Without
which is no
place for
grace.

Chiefly
natures cor-
ruption.

And our
actuall reig-
ning sin.

2. In grace
strengthened
& increased.

The second thing we are exhorted vnto, *2. Pet. cap. 3. verse 18. Growe in grace and in the knowledge of our Lord and Saviour Iesus Christ:* wee must neuer stint our selues to a measure of grace, but bee euer comming on and

and growing forward.

The last thing David sought, whilst he praied God to *enlarge his heart, that hee might runne the way of his commandements, Psal. 119. 32.* And this flowes from the former. For, looke as in the eye the more euery hurtfull humour is remoued, and the more the visue power is restored, the more perfectly and easily it seeth: so it is heere: the more sinne is purged out, and grace increased, with the more facility and perfection wee are occupied in euery good and spirituall word and worke.

3. In the soundnes of our actions

The quality is to be gathered from that which here is added; *his righteousness*: that is, Gods, such as God supernaturally worketh in vs, such as Gods spirituall law enioyneth; not such as nature produceth, standing in equity & other morall parts, nor yet such as hath a tincture of religion, I meane a profession of an outward forme of godlinesse voide of power: for this is but a Pharisaicall righteousness, *which shall not inherit the kingdom of God, Mat. 5. 20.* and is but like a beautifull picture, which hath nothing in it but an externall appearance. This thus opened lenderth light to conceiue the reason of this truth propounded. Euery thing that receiueh being, nature doth giue it such an instinct, that it seeketh to preferue and bring on to perfection that being it hath receiued. True Christians hauing in their regeneration receiued a supernaturall being, even the diuine nature or image which standeth as in knowledge and holinesse, so in the righteousness here expressed, they cannot but endeauiour both to continue and take increase in this righteousness begunne in them. I say more, a Christian cannot but seeke this righteousness.

It is supernaturall and spirituall.

Not morall.

Not formal. Which is but counterfeit.

It is the being and life of a Christian.

Which he cannot but seeke.

Yea more
than heauen
it selfe.

nesse more than heauen it selfe. For euery thing doth more seeke that which sustaineth the being of it, and more declineth that which threatneth destruction to it, than it seeketh any thing which only conduceth to the more happy estate of it. Man more seeketh necessarie sustenance for his life, more laboureth to expell some deadly disease, than in following wealth, honour and the rest, which respect onely the well-being of it: thus heere it is; this righteousness is as it were the very being of a Christian, heauenly glory is but his blissefull being, whence it is, that hee doth more seeke to get himselfe healed of sinne, the soules deadly sicknesse; more seek to haue grace sustained and increased; more seek to haue integrity and soundnesse in those actions in which hee is exercised, than he seeketh heauen it selfe and that heauenly glory which is reserued for him. It is the speach of Anselme well agreeing to this purpose. *If I had sinne set on this side of me, and on that side hell, so that necessarily I must bee plunged into one of them, I would rather cast my self into hell than commit any sin: And if I had on one hand righteousness offered vnto mee, and on the other Heauen, to take one without the other: I would much sooner make choise of righteousness than heauen.*

The vse: 1.
to shew their
vanity who
reckon on
heauen with
out this
righteous-
nes.

Nay, thogh
mockers of
it.

The vse of of this is three-folde: First, it letteth vs see the vanity of such who thinke that they may seeke heauen well enough though they bee carelesse of holinesse, and neuer sought to God to heale their euill harts, iudging themselves and humbling themselves vnder his hand; though they neuer knocked and cried for the increase of faith, knowledge & repentance; nay, thogh they mocke at those who follow righteousness, as men

ouer-

against earthly Carefulness. 15

ouer-precise, holy, mad, forward, fondlings that know not what they would haue. The Diuell in outward things maketh men idolatrously leane to meanes; in spiritual things makes them presume all without meanes: But *without holiness none shall see God, Heb. 12. 14.* And, *the pure in hart onely shall beholde him, Mat. 5. 8.* Look as those that were to stand before the Persian Monarchs in Court, were to be clothed in royall apparell; and especially those virgins w^{ch} were to bee brought as spouses to them, they were first purified, perfumed, trained vp and prepared in sundry kindes: so, all that shall bee married to God in Christ, or, that shall stand in the presence of his glory, must by this course bee made fit for such a purpose.

Deluded
by Satan.

Since none
can see God
without ho-
liness.
Eph. 5. 1.

Eph. 2. 12. 13

This also comforteth those that seeke righteousness. 1. To comfort For it is an euidence, that they are the true disciples of Christ, the best Christians; that feeling their want and weakenes of grace, the presence and strength of sinne in them, their bondage and lamenesse in spirituall actions, doe seeke for grace for the crucifying of sinne, and for their spirituall liberty. *Blessed are they that hunger and thirst after righteousness, Mat. 5. 6.* Neuerthelesse, as it is comendable not to remeber any thing past, so, as to growe secure and idle, not struing to any further perfection: so it is behoofefull to thinke how far God hath brought vs, so as to confirme our faith, and prouoke our selues to thanksgiuing. There is a double hunger in nature: the one healthfull; the other no better than a very sickenesse: for there is a disease called the hungry euill: when though a man bee full, yet hauing no sense of his repletion, the stomacke doth as painefully and

2. To com-
fort the see-
kers of it.
who are true
disciples.

And blessed
So they
growe on.
And take
notice of
Gods grace
toward the
for thank-
fulness and
comfort.

Which
good soules
omit to
their dis-
comfort.

and rauenously hunger, as if the man were affamished. Thus it cometh to passe in Gods children; who, not considering nor getting sence of that God hath done for them, are often as painefully hungry, as if they yet had receiued nothing at all which might stay their stomack. It is great pity that Gods children doe no more consider this: It is surely a fault in them very preiudicial vn-to their comfort, which they might reap by obseruing Gods worke in themselves, and grace toward them.

3. To ex-
hort, to in-
crease in it
begun in vs.
That wee
may differ
from hypo-
crites.
Who wish
for heauen,
but neglect
righteous-
nes.

Lastly, let vs heere bee exhorted, that if euer wee did partake in the diuine nature, we do shew it by struing to growe in this righteousness which is begun in vs but imperfectly. This will argue vs to bee true disciples. Such-like things as any seeketh, such is the man. Balaam may say, *Oh, that my soule might die the death of the righteous, Numbers 23. 10.* But what doth the heart of a Dauid-like Christian say? *Oh, that my waies were so directed that I might keepe thy statutes, Psal. 119. 5.* For so Dauid beeing rauished with a viewe of the good mans blessednes, doth presently conceiue not this desire, *Oh, that I had this happinesse; but rather this, Oh, that I could vse the meanes to bring mee to it; Oh, that my waies were so directed, &c.* All after a sort wish and seek heauen, but seeke not righteousness: But thou canst not seeke the one without seeking the other; and finding this righteousness thou shalt also finde heauen, though thou dost not expressly thinke vpon it. Let a man go in this or that path, though he thinke not whither hee goeth, yet he shall finde himselfe brought to that place to which the way leadeth. We must renew this spirituall being, as wee doe our naturall: Even as in nature

Which will
bring vs to
heauen euen
at vnawares.
If we renew
it

there

there is still comming vpon vs a sense of weaknes, and feeling of burdensome superfluities, that we might bee stirred still to repaire and increase naturall strength, & expell that, which retained would proue harmefull: so in the soule we haue weaknes euer and anon returning, that wee might neuer want a spurre to incite vs to seeke still afresh after the continuing and augmenting of righteousness in vs. Again, if we haue some great bargaines we loue to finger some great earnest: Now, thus it is, that the very earnest of heauen and heauenly glory promised, is this spirituall righteousness wrought in vs.

Whereto the sense of infirmities doth urge vs

And our better assurance draw vs.

Thus much for the dewty, now for the manner.

Seeke first. Obserue heere, that spirituall things must be sought with our principall endeauours, we must neither forslowe them, nor be negligent in following the. The Scripture biddes vs *labour for the food that perisheth not*: And, *strive* (as for mastery) *to enter; for many shall seeke to enter in, and not bee able.* It forbideth slouth; *Be not slouthfull, but through faith and patience seeke to be partakers of the promises,* Heb. 6. 12. It commandeth vs all diligence: *2. Pet. 1. 5, 10. Giue all diligence.* We seek things according to our estimate of them, And indeed euery thing is to be sought more or lesse, as it is good more or lesse; hence it is that things of no worth wee seek not at all, we let them lie vntaken vp: things of small worth we seek remissely; siluer & gold, most carefully. Now, what is more precious than grace, or more excellent than heauenly glory? If therefore we count them before all things, let vs shew it by seeking them answereably. Feruent seekers shall finde. *The kingdom of heauen suffereth violence, and the violent doe take it.* And slouth in Gods

3. Doctrine. Spirituall things are chiefly to be sought. John 6. Luke 13. 24.

According as in price they pass all.

And we meane to speed. Mat. 11. 12.

Ier. 48. 10.
Mat. 23. 26

workes is accursed. *Cursed is hee that doeth the worke of God negligently*; The slothfull and euill seruant entrench not into his Maisters ioy.

Vses. 1. To
blame such
as put off
this care to
the last.

Many may bee hence rebuked, who beginne at the wrong end, seeking the world for the present, and reseruing some purposes about these things in times to come.

2. Such as
post ouer re-
ligious due-
ties slightly.

Pro. 26. 16.

Condem-
ning others
forwardnes.

Double dili-
gence is to
be vsed in
heavenly
things.

Againe, such who though they doe not excuse, and put off the matter for the present, yet they post ouer most sleightly all such duecies, as concerne their soules health, thinking it enough if the work be done, though with neuer such ouerture. These commonly are wise in their own eyes, (like Salomons Sluggard, who *thinketh himselfe wiser than seauen who returne an answer*.) much condemning the forwardnes of others: What needeth all this adoe think they? God forbid no more should be saued but those few who are of this humour; There is a measure in euery thing; It is not our struiuing, but the good mercy of God that must saue vs. Thus, men are witty to pleade for sinne, euen for that formall slouth that will slay them eternally. But let vs remember this, *Seek first*, and awaken our selues, doubling our diligence this way. Nothing is more absurd than to bring beetle and wedges to cleaue strawes, doing trifles with superfluous labour, and to bee carelesse in matters of greatest moment. Againe, wee see no earthly things of worth wil be atchieued without labor; they must be wooed, before they bee wedded; and shall wee thinke without seeking to attein those things which are the very vphot and haruest of all our hopes? Think with thy selfe how men turne euery stone, and how many i-
rons

against earthly Carefulness. 19

rons they wil haue in the fire at once, that they may gather earthly treasure. They will haue something going in trade or stocke on their grounds, something by them for purchase, something out at vse, something for bargain and aduenture. If wee bee thus industrious in gathering treasure vpon earth, which rust doth canker and the theefe robbe, how much more diligence should wee vse in getting heavenly treasure, enduring substance? such as grace, which shall neuer perish, which shall not be left as earthly things are, but shall follow vs and dwell with vs for euer. Now followeth the reason.

Which we may learne of good husbands for the world.

All things should be giuen them. Where obserue that the next way for a man to thriue in his outward state, is first to grow rich in his spirituall. *Oh, that there were in you such harts to keep my cōmandemēts alwaies that it might bee well with you and yours after you for euer* (saith the Lord) *Deut. 5. 29.* For, first God doth vndertake to keep dammage from his, while they are occupied in his seruice. Looke *Exodus 34. 24.* When all the males should be gone to Ierusalem, and none but weake women and children left at home, yet God doth vndertake that *no enemy should haue the hart to breake in on the.*

4. Doctrine
The best way to thriue in the world is 1. to be rich in God. Who doth promise the godly 1. protection from hurt in his seruice.

2. God promiseth to bestowe on vs every thing that is good: *Pf. 84. 11. No good thing will he withhold frō them that walk vprightly.* 3. God promiseth to his a cheerfull vse of all the good benefits vouchsafed them. *Cease to do euill, learne to do well. &c: If yee consent and obey, yee shall eat the good things of the land.* Did not Iosiah eate and drinke and prosper while while he executed iudgement & iustice, *Ier. 22. 15.* Godliness hath not onely the promises of

2. All good

3. A cōfortable vse of his blessings
Ila. 1. 17. 19.

Will not
stand for
small mat-
ters with
them to
whom hee
hath giuen
heauen.

1. Kin. 3. 10
&c. 10. 13.

Nor neglect
a faithfull
seruant.

Mat. 14. 19.
&c. & 15. 32.
&c.

Ob. concer-
ning the
good mans
crosses and
the wicked
prosperity.

Ans. The
crosses of
the godly
are either
chastiments
of their
failings:

this life, but of the life to come, 2. Tim. 4. 8. He that giues the head, giues haire also: God giueth vs his kingdom and righteousness, which are principall, (which he euer doth when we seeke them diligently,) how should hee not adde these inferiour things also which are but necessary to the other? If hee did so like and recompense Salomons seeking of politicke wildome, which might serue him *to goe in and out before his people*, that hee gaue him it, and also peace and wealth which hee had not sought; how much more shall he do this here promised to such as seeke his kingdom and righteousness? Wee see earthly men, that if they haue a seruant, who is very diligent and faithfull in their businesse, though he hath not the skill to licke his fingers, and bee for himselfe as many would; in such a case will not a wise and equall Master the more bestirre him to reward his seruice, by how much he discerneth him the lesse to seeke himself? how much more then shall GOD doe for his seruants, whom he doth see to bee wholly bent to his businesse? When the people followed Christ into the desert, God did rather by miracle feed them, than they should want while they sought his kingdom.

But it may be heere objected, that the godliest haue the most crosses and smallest measure of these earthly things; whereas the wicked are free from the crosse, & swimme with wealth.

To the first I answere, that the godly man is often followed with crosses, because hee hath not followed righteousness, and liued godlily according as God requireth in his couenant. If he haue done this heere enioyned and yet haue crosses, they are either such as end after-

ward in a doubled prosperity like Iobs, & then this here promised is still true: for they are such as dwell with him. In which case God doth recompense the want of outward things with himselfe and contentation of minde. Thus Paul was *in poverty, in jeopardy, in hunger and thirst, in cold and nakednes &c*; but hee reioyced in these infirmities, and *was enabled to doe every thing through Christ strengthening him*. Now, this change is no robbery. And whereas it is said that they haue not the greatest measure of earthly things, it is commonly true: but their little is better than the abundance of the wicked.

For first, it is given them from Gods hand as a token of his fauour. *God* (saith Iacob to Esau) *of his grace hath giuen these children to thy seruant, and God hath had mercy on me, and therefore haue I all these things*: Now an angell from the kings own hand is more esteemed than much more other money which hath no such respect.

2. It is an earnest of Gods eternall fauour in bestowing on them the heauenly inheritance. Now, a little money that bindeth some great bargaine is better than much more that hath no such relation.

3. It is freely bestowed; they shall haue no reckoning to come in for it.

Now, the prosperity of the wicked is but in appearance prosperity, being a pleasant poison which killeth by casting into a sweet sleep; or by mouing the person to laugh till hee fall downe dead by force of it. Euen as poyson killeth some with intolerable gripings, others with very great delight: so doth Gods curse sinners.

For the things they possesse, sometime God doth mixe them with such discontentments that they are all

Or trials either ending in double prosperity, Or recompensed with God and inward peace.
2. Cor. 11.
2. Cor. 12.9.
Phil. 4.13.

The substance of the godly is 1. a token of Gods loue, & from his owne hand.
Gen. 32.5.11
2. An earnest of their heauenly inheritance.

3. Is freely given.

The prosperity of the wicked is but seeming being indeed a curse. As that which is 1. mixed oft with much discontent.

as nothing; as is scene in Haman whom God did make the stiffe knee of Mordecai so to vex and gall, that all he had did him no good *Est.* . And Ahab thogh a king, yet when he had the vineyard denied him grew so sick of the fullens, that hee could not so much as taste ought of his kingly prouision, 3. *King.* 21. 4.

2. A snare
to them.

2. If they haue the iocant vse of things, yet it is nothing while God giueth them these things as snares to them, like as Saul gaue Michol to Dauid to bee a snare vnto him, 1. *Sam.* 17. Though it be not warrantable for a man in his policy *demoliri honoribus*, to ouerthrow men by aduancements, yet God (sinne so requiring it) may do it most iustly.

3. Not of
Gods loue,
but patience.

Againe, they haue these things but as traitours their allowance more or lesse, from the clemency & patience of the prince, rather than his fauour to them. Now, it is better with a poore subiect that workes for 12. pence a day with the kings loue & protection, than with these haue they neuer so much.

4. Must be
reckon'd for

4. For these things are not giuen them freely, as by a father to his children, but rather giuen in as by an host to his guests, for whom he keepeth a reckoning. The last dish will marre their feast.

The vses. 1.
to encour-
age vs vnto
godlinesse.

The vse is 1. to encourage vs in this work in making conscience of it, knowing that it is not in vaine; but hath the promise even of this present life. Hast thou laboured to ouercome sinne, to growe in grace, to serue thy God more fruitfully and chearefully, and art thou neuerthelesse for the present in pouerty? Be not dismaied, God oweth thee a good turne; he will recompence his tarriance, with vse abundant. The sunne ere while is long

against earthly Carefulness.

23

long in getting forth, when yet the day prooves most faire and pleasant.

2. Wee see the woefull state of many, who thinke this precise care of religion to bee the high way to the hospitall. If one straine curtisie at one oath, if one will not borrow with the Sabbath for furthering his owne businesse, if one will not keep lewd seruants when they are othwise gainfull, r, if one will not double with his tongue, vse his wit to circumvent, if one will not humor thole from whom he may reape profit, if one will not dance to what the time pipeth, if one will not take any way to the wood, and lay about with sixe fingers counting al gain that may be gotten; Christians now-adaies thinke such a man may let downe his rest for rising. O most vnchristian Christians! worse than the Sadduces; for that they did beleue God so to prosper outwardly the keepers of his lawe, that hauing no beliefe of another life, (for they did think soules as bodies were mortall) yet they walked keeping the letter of the law most strictly as their name doth intimate.

1. To conuince their errour who thinke it the way to beggary.

Who are worse than Sadduces.

3. Let vs hence take notice what doth keepe downe many in these earthly things, and clean ruinate others: What but lack of seeking heauenly things? There are some men of no lewd qualities, frugall enough, men able to make their market, yet nothing will go forward with them. And this is the iust iudgement of God, because they neuer haue set their hearts to matter of religion. Againe, many of Gods children goe backward in these things, because they lie durtily without repentance of some sins w^{ch} God would haue them iudge in themselves; or else they discern not their infirmities, by reason

3. To shew the cause why euen sundry good husbands thrive not. That is their neglect of religion. In the godly some sin not repented of. Some infirmity vndiscerned.

which
would make
them abuse
their prosper-
ity.

Hence is
also the ru-
ine of many
mens estates
and how.

4. To shew
that wealth
without
godlinesse is
no blessing.

But a curse
to greater
iudgement.

son whereof wealth would be hurtfull to them, and labour not to get them mortified. For God holdes down many, because he doth see that if they ride on the fore horse, and were aloft this way, it were for none to come neere them: Such is their pride that they would not knowe any; others to bee so contentiously giuen, that none should liue quietly by them, but would bee euer pushing and goring their brethren as buls do the weaker cattell with their hornes; others so voluptuous, that if they had wherewithall, they would runne riot into all intemperancy. Now a father will lay a knife out of the way from a child who is like to hurt himself wth it.

Farther, for the want of this God doth ruinate the estates of many by not keeping them from such courses of trusting, where what they trust shall come home wth losse; into courses of suretiships, into suits of lawe and building, into dealing in things wherein they haue no iudgement, into the hands of vntrusty seruants (who are a backe-doore which will pull downe the greatest houses) that he may punish their not seruing him fruitfully in the things they enioyed.

Lastly, if thou hast not beene a seeker of righteoufnesse and G O D S kingdom, do not think the things thou hast to be additaments bestowed in Gods fauour, nor yet possession; making thee happy. They are but like that Manna which gathered besides the Lords cōmandement did putrefie and come to nothing. So shall all these things, they shall increase thy condemnation and make thee one day haue the heauier reckoning, if thou goest on in impenitency. Wherefore let me counsell thee what to doe in this case. Didst thou hold land

on such termes as would not maintaine thy title, but rather expose thee to danger of accounting for all the time that thou hadst helde them? Suppose thou mightest strengthen thy self in these by turning Tenant to the true Lord; wouldst not thou readily put it in executiō? Thus it is heere: All thou enioyest with carelesnesse of Gods seruice & seeking his righteousness, thou art subject to bee brought to a heauy reckoning for it, and to haue it taken from thee in Gods iust iudgement. Turne therefore to him who is the supreme Lord, paie this rent which heere hee requires, seeke

The onely way to secure thy self is to turne Tenant to God.

Tenant.

his kingdome and his righteousness,
then thou shalt be happy in all
thou possessest. To God
the father, God
the sonne,
and
God the holy
Ghost,
be ascribed
(as it is due) all
glory, honour, blessing,
might, maiesty &
dominion, from this time forth
and for euermore. Amen, Amen.

Soli Deo Gloria.

E

To

To the worlds white Sonnes.

O Witleffe mortalls! you all heedlesse catch
Appearing Shadowes; let the Substance go;
At bables, bubbles, butterflies do snatch,
But the true treasure to seeke out for slowe;
Carke for your Carcase, it to clothe and feed,
Your Soule leaue naked, and let pine for need.

The nimble Fire still upward doth aspire
To its owne sphere: and his deare native Home
The wandring Exile euer doth desire.
The liuing Birth pent in its mothers Wombe
Doth restlesse struggle for more liberty:
But void of Motion the dead Mole doth ly.

Were you from God with life diuine inspir'd,
Earth were too narrow to confine your Harts:
Or were your Soules with loue spirituall fir'd,
They would not dote on meere terrestriall parts,
But God would loue, and to enioy that Loue,
Would upward rise and aime at things aboue.

Felt you your wants; most earnest would your care
Be for your Soule, your Bodie setting light.
Knew you the world; its garish Shewes and rare
You would despise, which but delude the sight.
Saw you Heauens blisse, base would the world appeare;
But Heauen to win, no paines, no cost too deare.

Which breathed in our foggie aire whileome,
But weary of those stinkes it did discerne,
To Heauens pure aire and clearest light is gone;
Learne whither your chiefe labours to direct:
Learne what successe you may thereon expect.

Seeke Gods blest Kingdome, Seeke his Righteousnes:
All worldly comforts shall then follow you.
Heauens shadow is this earthly happinesse:
Who holdes the bodie hath the shadow too.
On thy Gods seruice do thou onely thinke,
And hee'l provide thee raiment, meat and drinke.

FINIS.